

Religious Inquirer.

COME NOW, AND LET US REASON TOGETHER.—ISAIAH I. 18.

EDITED BY REV. RICHARD CARRIQUE.—HARTFORD, CONN. J. RUSSELL, PRINTER.

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SATURDAY, JULY 6, 1822.

[VOL. I.—NO. XVIII.]

THE SOUTHERN ASSOCIATION.

According to appointment, the Southern Association of Universalists met at the house of Br. Lewis Metcalf, in Wrentham, on Wednesday, June 12, 1822, and opened the Council in solemn prayer at the throne of grace, by Br. Seth Stetson.

Chose Br. Hosea Ballou, *Moderator*,

Br. Barzillai Streeter, *Clerk*.

Received the Rev. Seth Stetson, of Plymouth, into fellowship with this Association. Br. Stetson has been for some years a preacher in the congregational connexion, but has travelled in spirit and understanding through the wilderness of error, and reached the land of promise, that in Christ, the seed of Abraham, 'all nations, families, and kindreds of the earth shall be blessed,' and 'every creature which is in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, shall be heard to say, blessing, honour, and glory be unto him that sitteth upon the throne, and unto the Lamb, for ever.'—This is not the first instance, and we have reason to believe it will not prove to be the last, in which light shall dispel darkness, and the eyes of the blind be opened, and the ears of the deaf unstopped.

The lame begin to walk, the dumb to inquire the way, in which Zion's redeemed children may return home, laden with rejoicings. Br. Stetson sought and he has found; he knocked, and the door was opened unto him. And we would anxiously pray God, that his former brethren in the ministry, may "Go and do likewise." Letters of fellowship were also granted, to Brothers Barton Ballou, Jacob Frieze, and Benjamin Whittemore. For this addition of four brothers to our fraternity, the friends of truth cannot feel too grateful to the Lord of the harvest. In these we have learning, talents, and virtue.

We pray the Shepherd and Bishop of souls, that they may be prospered in all their laudable exertions, to extend the triumphs of truth, and to promote individual and social happiness.

Order of the Morning Service.

Introductory Prayer—Br. Hosea Ballou, 2d.
Sermon—Br. B. Streeter.—Text Matt. xiii. 33.
Concluding Prayer—Br. Seth Stetson.

Afternoon Service.

Introductory Prayer—Br. Jacob Frieze.
Sermon—Br. H. Ballou.—Text 1 Cor. i. 17.
Concluding Prayer—Br. Benjamin Whittemore.

Evening Service.

Introductory Prayer—Br. Thomas Whittemore.
Sermon—Br. Fayette Mace.—Text Titus ii. 11, 12.
Concluding Prayer—Br. Zephaniah S. Crossman.

These services were performed in the Baptist Meeting House, before a crowded, solemn, and respectable audience; and in a manner, as we hope, acceptable to God, and profitable to men.

We cannot close these remarks, without expressing our acknowledgment, for the cordiality with which we were received by our friends, and their unremitted efforts in providing for our convenience, and happiness. Will God bless and reward them for all their labor.

Having attended to the concerns of the meeting, our Council was closed, by prayer and thanksgiving to God,

for his providential mercies which had been over us during the session, by Br. Robert L. Killam.

The association stands adjourned to the 2d Wednesday of December next; then to be holden at the Universalist Meeting House in Western, Mass.

By order of the Association,
BARZILLAI STREETER, *Clerk*.

COMMUNICATIONS.

FOR THE INQUIRER.

"And peace, O virtue, peace is all thy own."

It is in vain for people to pretend to be holy, while they lead immoral lives. There is nothing that brings Christianity into disrespect so much as vice among its professors. And indeed, if the gospel fails to make people virtuous, its grand aim is lost.

Religion is only valuable as it tends to make men more virtuous, and consequently more happy. Now we object to any system which has not this salutary effect upon the morals of men. We insist upon men's being virtuous. We despair of men's becoming good Christians, unless they first become good men—good members of society. We can offer no man immortal glory, until he has practised moral virtue. We say, and repeat, that without this moral virtue, no man can be happy. And this virtue must be personal—practised by each individual.

Now we esteem the doctrine of universal benevolence, because we think it admirably calculated to make men more virtuous and good. We do not esteem that religion which makes men hypocritical, selfrighteous, and vindictive; but that, which will make them more open, candid, and benevolent. We want not a gloomy religion on the one hand, nor a lascivious one on the other. We esteem that religion which makes men more uniform; benevolent one day as well as another; as virtuous on Monday as on the day preceding. We contend for our system, because we think it well calculated to do away party distinctions and animosities, to make men more kind and benevolent, and to render society more happy. We think it will have a salutary effect upon the whole body of community, by rendering the husband more provident and indulgent—the wife more kind and amiable—the parent more tender and solicitous—the child more filial and obedient—the brother or sister more affectionate—and all classes of society more true and faithful to each other. We think that our views of God and his moral government are more just and more salutary, than those entertained by other denominations. We believe they are better calculated to suppress bitterness, pride, and censoriousness, to alleviate the distresses of this mortal state, to cement all together in brotherly affection, and induce them to exercise that charity which is the "bond of perfectness," than any other views whatever.

We are very far from saying with some religionists, that the most benevolent deeds are only splendid sins.—We are very far from discouraging virtue, by calling it *dry morality*, as many have done, and by insinuating that it is akin to infidelity. Instead of denying virtue a place among the qualifications for heaven, we insist upon it more strongly than other denominations in general. While they dwell upon the superlative righteousness of Christ, which they contend will be transferred to them, we reject this im-

putation of righteousness, and call upon men to be virtuous in themselves. Though we admire the amiable character of the Son of God, we still contend that it will profit us nothing only as it induces us to practise holiness. It is to no purpose that Jesus has suffered and died, if we persist in a sinful course. What if Jesus possessed virtuous principles? they will profit us nothing unless we comply with his precepts. We might as well pretend that the garments worn by another person, would warm our bodies, as that the righteousness of another would give peace to our souls. The fact is, we must possess virtue in ourselves, or we can never be happy. It is virtue alone that can fit us for enjoyment, and without this, expectations of heaven are only idle dreams. As every man standeth in an individual capacity, so every man must be virtuous in and for himself.—Thus our views are well calculated to encourage virtue, and discourage vice. Our doctrine assures us, that without virtue, we cannot be happy, and with it, we cannot be miserable; that without it we cannot be admitted to God's presence, and with it we cannot be excluded therefrom. Then let us all endeavour to practise that virtue which is the ground-work of happiness, and which will bring us to the enjoyment of bliss in the present state, and in the world to come, will raise us to sinless perfection,

To dwell with dear Jesus, our Saviour and friend,
Where peace reigns triumphant, and joys never end.

H—N.

FOR THE INQUIRER.

A concise view of the Westminster Catechism.

NO. II.

In our former number we noticed some of the answers pertaining to God's decrees. And as some of the following depend on the same principles, we shall be necessitated in some instances to repeat the same ideas. For the sake of brevity we shall pass by such parts as are not particularly absurd or inconsistent with the rest.

Twelfth.—When God had created man he entered into a covenant — forbidding him to eat of the tree of knowledge.—Did God make a covenant with man merely for a sham, when he had decreed man should break it? Did God forbid man to do as he had decreed he should?—Surely, God is unchangeable; but if this, and the Seventh, be correct, he changed his mind at the creation of man, which is a direct contradiction of the Fourth, which says, God is a Spirit—unchangeable.

Thirteenth.—Our first parents being left to the freedom of their own will.—In the Seventh, it says "he, i. e. God hath foreordained all things whatsoever comes to pass." If these be correct, our first parents were left to the freedom of their own will to do or not to do a thing, which they

could not possibly avoid doing; or man is a free agent, and is not, which is a gross absurdity.

Fourteenth.—Sin is any want of conformity.—If this and the Seventh are correct, to do according to God's decrees is a transgression of his law.

Fifteenth to Nineteenth are omitted.

Twentieth.—God having out of his mere good will, from all eternity elected some to everlasting life.—If a Calvinist is questioned about his belief in this answer, he tells you that God has from all eternity elected a certain and definite portion of the human family, for mansions of everlasting bliss, and has consigned the other part to shades of endless wo, without any regard to their good or bad actions—and at the same time he asks you to contribute to the support of Missionaries, to preach the gospel for the salvation of the poor heathen. Yet strange to relate, he has just told you their fates were unalterably fixed long ago. But this is not the only blunder; you are informed that those to whom the gospel is preached, and who do not believe, are thereby sunk deeper in misery in the world to come. That is, to sum up the whole of this Calvinistic jargon; an army of Missionaries and Priests must be supported by the people at a great expense; who not only do not benefit one part of mankind, but do an irreparable injury to the other. This is but one of the many absurdities of Calvinism with which we are surrounded at the present day.

Twenty-first to Twenty-third, are omitted.

Twenty-fourth—Christ executeth the office of a Prophet, by revealing to us — the will of God for our salvation, and—*Twenty-fifth*—Christ executeth the office of Priest — in making continual intercession for us.—What necessity or propriety is there, for Christ revealing to us the will of God, or for making intercession for us, if our destinations are unalterably fixed, having been determined (*Twentieth*) from all eternity?

(*Twenty-sixth and Twenty-seventh.*) *Twenty-eighth.*—Christ's exaltation consisteth — in his coming to judge the world at the last day.—Whom will he judge if the fate of all has been previously determined upon?—and upon what principle, if their destinies do not depend upon their good or evil actions?

N—.

FOR THE INQUIRER.

Mr. Editor,

Some time since, I noticed with pleasure some remarks in your paper on the subject of Sunday Schools—and as this system of Sabbath teaching is now in full operation in most of our large towns, a few additional remarks may be advantageous to the cause of philanthropy and christianity.

Although the pretended object of these schools is to promote the knowledge and glory of God, yet in my humble opinion, they are founded in selfishness; and may be considered the last resort of the Calvinists to prop up their inconsistent, ab-

surd, and tottering system. These schools, as was observed by *Franklin*, are under the *special direction and management* of the *orthodox*, who find it indispensably necessary to enlist the *tender age*, or it becomes for ever too late. How uncommon is it for a person of sound judgment, who has not been educated in the Calvinistic schools, to exchange his tenets for those of Calvinism?—But on the contrary, numerous instances might be cited, of men of the greatest talents and learning, who have abandoned their Calvinistic sentiments, and embraced those of Methodism, Unitarianism, or Universalism. Need we inquire the cause of this?—It is self-evident.—God is the known author of reason and revelation; consequently he cannot be the author of the Calvinistic doctrine, for nothing, not even light and darkness, are more opposed to each other, than *reason* and the doctrine of *John Calvin*.—Notwithstanding these consistent teachers hold to the necessity and propriety of devoting one day in seven, to rest and devotion, yet when *self-interest* comes in competition, they abandon this ground, and with *great zeal and diligence* spend the Sabbath in making proselytes to the pernicious doctrines of Calvinism.—These Sunday establishments were not necessary in ancient times when *infallibility* was attached to the priesthood, and whatever they asserted was considered gospel, if not law—and the wondering populace affected to believe whatever they advanced, and were governed accordingly.—But since the sun of science has arisen and diffused its benign influence, and dispelled many of the clouds of ignorance, superstition, and bigotry; and since mankind, in forming their opinions, are governed more by the weight of evidence than by the assertions of orthodox priests, the mantle of infallibility has fallen off, and their doctrines are now subjected to the standard of reason.

We however, in modern times, occasionally meet with a Calvinist so strait-laced and stupid, that he will gravely tell you, you must believe his favorite doctrine, notwithstanding you cannot comprehend it. But let me ask, is the mind so constituted that we *can* believe without evidence?—much less can we believe against clear and conclusive testimony.

These Sabbath Schools were established for the benefit of the ignorant poor, but let the candid judge, whether their *ignorance and poverty* will not be both enhanced by receiving such doctrines.—What! believe without proof? You might as well call on a man to discern the beauties of a landscape, without vision. Let my children be taught, but let them be educated by those who better understand the principles of things, or who are less willing to act the part of a hypocrite.

If you are anxious to have your children believe without testimony, let them attend the Sunday Schools, and they will soon imbibe this sublime and mysterious doctrine.—Another point they will be sure to gain, (and this is a very im-

portant one, especially if you wish to qualify them for members of the Insane Hospital,) which is this—they will there learn that the doctrine of morality is nothing, unless accompanied by regeneration.—All cannot be regenerated—because the doctrine of *election* must stand.—Those who really believe in the doctrine of election and regeneration, however moral they may be, unless they have been *born again*, must feel a painful solicitude about their future existence, which would disqualify them for usefulness, and, in all probability, end in mania and despair.

These pious teachers will tell you, that you have no right to detach certain texts, to prove any given point; but attend their Sabbath Schools and you will find the Bible dissected from one end to the other to prove the *heart-cheering* doctrine of *election and reprobation*. Let us awake to a sense of duty—guard against false impressions being made upon the *tender mind*—and not patronize those who condemn morality, or, who practice themselves, what they condemn in others.

A PARENT.

FOR THE INQUIRER.

Of the explication of the Scriptures.

(No. 3. Continued from page 124.)

We will now notice more particularly some of the causes of the corruption of Christianity. It is admitted by all, that Christianity continued pure until the latter half of the second century; and we believe it is conceded by nearly all that about that period it began to be corrupted, by human learning and heathenism. We stated in the sixth number, we think, that about this period, the learned men who began to embrace Christianity, intermixed it with their notions derived from their systems of philosophy, and that they considered the change of so little importance that they retained many of their former metaphysical dogmas, and even their old external forms and ceremonies. We also mentioned that Athenagoras, a Platonist, was one of the first of the philosophers who embraced Christianity, about the middle of the second century. He is generally supposed to have established the famous school at Alexandria, and was followed by Clement, Origen, and others. Here it was, that Christianity received its first serious, and almost fatal wound.—It was mixed up, and confounded with the jargon of the schools, and the metaphysical subtleties of the different sects of philosophy of the day, particularly those of the Platonists, or the New Platonists, and the Eastern school. The former was a corruption of the sublime and abstract speculations of the divine Plato; and the latter originated, in Persia, or at least, this, for a long time was the seat of it, but it ultimately found its way to the West. All the ancient schools of philosophy, numerous as they were, formed but two great divisions; one, referring all the phenomena of nature and occur-

rences of life to *material* causes, and the other to *immaterial*, or spiritual causes, or agents.—The former created a material world, and the latter a spiritual world, or at least they considered matter as only the instruments of the spiritual agents or genii, of the world, as existing in their system.—The original philosophy of Plato, was a sublime system of morals and theology. It taught the existence of one God, a Supreme Intelligence, existing wholly independent of matter, who created and governed the world by wise and just laws. The soul of man, and all subordinate intelligencies, were considered as emanations from the Supreme Intelligence; who was regarded as perfect in all his attributes; the source of life, of intelligence, and of goodness. God being perfectly happy, and perfectly good, the greatest perfection and the greatest happiness in man, consisted in his imitating the perfections of God. These ideas were admirable; but connected with these were many errors, particularly the agencies of spirits, or subordinate intelligencies and its theogony.—This system had become greatly debased at the period of which we are speaking, by the incorporation of various notions from the Oriental philosophy, and the numerous other sects. Indeed, the system of the New Platonic school, was a collection of principles, dogmas, and ceremonies, from almost all others. Hence its adherents were sometimes called “Eclectics,” that is, Seteters.

The Oriental, or Persian philosophy, was a dark mystical system; it created a world of spirits, or genii; their genealogies were traced out; their ranks assigned them, and their respective power and influence in the creation and government of the world, were defined. It also prescribed the rules and means, consisting of rites and ceremonies, &c. by which these various genii could be influenced in their conduct; their wrath appeased, or inflamed, and by which they could be drawn from their invisible abodes to aid the designs of man. Its moral distinctions were founded upon the same principles; good and evil being accounted for, and explained, by the existence of two spirits, the one good, the other bad; which from all eternity had been opposed to each other, and attempting to frustrate and counteract each other's designs. Each of these beings had an immense number of subordinate spirits, or genii, under him, and subject to his authority.

The philosophy of this system consisted, of referring all the phenomena of nature to the immediate agency of spirits, which presided over every department of nature; and its theology, consisted of a knowledge and practice of the means by which the malevolence of the evil genii might be averted, and the favor and assistance of the good genii conciliated and secured.

Most of the first philosophers who embraced Christianity, were of the New Platonic or Eclectic school; but, as we have already observed, this

system embraced many of the dark and mystical doctrines of the Oriental philosophy.

The similarity between some of the doctrines of Christianity and those of Plato, may have induced many of this sect to believe in it. But they did not abandon their former principles, or lose their attachment to those subtle disquisitions and studies, which formed so prominent a feature in their school.

On the contrary, it appears evident, that many of them embraced Christianity for the very purpose of supporting their old sentiments; the new system, being considered as confirming and establishing the old one. This appears to have been the case with Athenagoras, who maintained very strenuously that the new system supported the doctrine for which he had long been an advocate, of the entire separation of spirit from matter, and of the superiority of the former over the latter. All the first Christian philosophers followed the same course of studies they had before, and reasoned in the same subtle and sophistical manner. They seem only to have applied their old learning, principles, and mode of reasoning, to the new system.

In support of these general views, we make the following extract from Less, an orthodox writer.

“Until the second century, the Christians always persisted in the sound exposition of the New Testament. To this period they continued free, if we except the joyless morality of the Esenes, from the distractions of pseudo-philosophy; and maintained among themselves genuine apostolical Christianity. But scarcely had some of the scholars of the heathen world, for instance, Clement, of Alexandria, acknowledged Christianity, when the pseudo-philosophy of the Easterns and New Platonists broke in like a rapid torrent, and left behind universal desolation. Until this time the doctrines of the Christian religion had been preached without exception, and with the greatest publicity to all who would hear them, and, as the Founder of Christianity expressed himself in his charge to the apostles, ‘from the house tops.’ But now, in resemblance of the heathen mysteries, certain ceremonies and doctrines began to be concealed, and thus Christianity assumed its mysteries, as well as heathenism. Besides, a variety of heathen ceremonies were adopted in the divine service, and hence Christianity became gradually a ceremonial religion.”

When these facts are considered, it cannot be a matter of surprise, that the beautiful simplicity of Christianity has been deformed and perverted into an unintelligible jargon of scholastic subtleties and contradictory dogmas.

TRENCHARD.

It has been universally observed, that the prevalence of superstition has always been attended with a proportional disregard of moral virtue.

FROM THE CHRISTIAN REGISTER.

CEYLON MISSION.

In a letter dated Aug. 11, 1821, the Missionaries at Ceylon, state that they had but recently received the first notice that their Mission had been sanctioned by the British government.

In the *Missionary Herald* for the present month is the following account of the baptism of two native lads. The article is headed "*Encouraging prospects of the Mission.*" We extract it as it stands, that our readers may learn with what a strength of prejudice the efforts of the Missionaries to christianize these heathen, are opposed. If these are their encouraging prospects, what must be their discouragements!

"Hitherto we have been obliged to speak of judgments. But in the midst of judgments the Lord has remembered mercy. The prospects of our Mission are encouraging. Already have the first fruits from among this heathen people been gathered in. At Tillipally, on the 22d of April last, the two children from the boarding-school, (Nathaniel Niles and Jordon Lodge,) were baptized, and received as members of the church of Christ. The circumstances attending their reception were interesting. There were five candidates for admission, of whom two were adults; viz. (besides the two above named,) Valu, a school-master, a man of high cast; Valen, a gardener, who is a Covia, or slave; and Porter, a boy in the boarding-school. Of all these, hopes had been for some time entertained, that they were fit subjects for receiving the ordinances, and meetings were held with them, for the purpose of instructing them in relation to a profession of Christianity, and to the persecutions which they might expect to experience. All of them appeared well. Six or eight days before the time appointed for their admission, the school-master came to brother Poor, in much trouble. The relations of his wife had come together, and resolved to separate her from him, if he did not relinquish his intention of being baptized. Under these circumstances, he did not know how to act. Brother Poor read and explained to him the rule laid down by the Apostle, 1 Cor. vii. 15. He appeared much interested in the subject, and expressed his resolution to make a profession of his faith. But, as the opposition increased, and his wife positively refusing to cook for him, he was at length induced to yield so far, as to request his baptism might be deferred. Valen, the other adult heathen, who is a man weak in mind, was intimidated by his master and relations, and induced to follow the school-master's example. The boy from the boarding-school, Porter, was excluded for the time, on account of some improprieties of conduct.

"As so many of the little number had failed, it was thought, on the Friday preceding the Sabbath, doubtful whether any would be received,

especially as Jordon, a boy of 17 years of age, was violently opposed by his mother. She came to brother Poor, on Saturday morning, overwhelmed with grief, saying that she should be forsaken by her friends, if her son was baptized, and that she would not consent to it. Brother Poor then stated the subject to her, and to her son, as it is presented in the Scriptures, and submitted it to him, whether he would be influenced by the authority of Christ, or by that of his mother. This was an affecting scene. It afforded a striking illustration of the words of our Saviour—'A man's foes shall be those of his own household.' Jordon went aside, and conversed with his mother on the subject, and told her that he was resolved to profess his faith in Christ. She told him he should never come into her house again. Jordon's father who was absent from home at this time, had previously given his consent that his son should be baptized.

"Soon after, Niles, aged 15 years, was received as a candidate for baptism, he went to his village, to acquaint his friends with what he was about to do. He took his sister alone, (who is the only near relation he has,) explained the subject to her, and obtained her consent. But when his other friends and neighbors understood the case, they were much displeased. They abused Niles, and said that his parents were fools for placing him under our care. His sister also became opposed to his being baptized."

MISSION AT RANGOON.

It seems that the missionary operations at this place have nearly terminated. The opposition from the government has lately greatly increased. Mr. Judson, who has all along remained there, with the exception of some temporary visits, in his last communication states:—

"The decided intolerance of government, and the bitter spirit which is rapidly gaining ground among all classes of people, have occasioned the zayat [place of public worship] to be quite deserted. At present, no one dares to come near me! and for me to go out into the streets, zayats, and pagodas, and proclaim a proscribed religion, would be the height of madness."

The Mission at Rangoon was commenced by Felix Cary, (son of "Dr." Cary, who has since turned a heathen,) and after continuing now upwards of twelve years, the whole number that have been brought to embrace Christianity, are only thirteen, agreeably to a late statement of Mrs. Judson.—[*Philadelphia Reformer*.]

REMARKS.

We invite the serious attention of all, over whose minds priestcraft has not spread so dark a mantle of delusion as to exclude any ray of light, to the above extracts. We are here informed of the "encouraging prospects," of two missions—one at Ceylon, and the other at Rangoon.—We ask

rences of life to *material* causes, and the other to *immaterial*, or spiritual causes, or agents.—The former created a material world, and the latter a spiritual world, or at least they considered matter as only the instruments of the spiritual agents or *genii*, of the world, as existing in their system.—The original philosophy of Plato, was a sublime system of morals and theology. It taught the existence of one God, a Supreme Intelligence, existing wholly independent of matter, who created and governed the world by wise and just laws. The soul of man, and all subordinate intelligencies, were considered as emanations from the Supreme Intelligence; who was regarded as perfect in all his attributes; the source of life, of intelligence, and of goodness. God being perfectly happy, and perfectly good, the greatest perfection and the greatest happiness in man, consisted in his imitating the perfections of God. These ideas were admirable; but connected with these were many errors, particularly the agencies of spirits, or subordinate intelligencies and its theogony.—This system had become greatly debased at the period of which we are speaking, by the incorporation of various notions from the Oriental philosophy, and the numerous other sects. Indeed, the system of the New Platonic school, was a collection of principles, dogmas, and ceremonies, from almost all others. Hence its adherents were sometimes called “Eclectics,” that is, Seteters.

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In a letter dated Aug. 11, 1821, the Missionaries at Ceylon, state that they had but recently received the first notice that their Mission had been sanctioned by the British government.

In the *Missionary Herald* for the present month is the following account of the baptism of two native lads. The article is headed "*Encouraging prospects of the Mission.*" We extract it as it stands, that our readers may learn with what a strength of prejudice the efforts of the Missionaries to christianize these heathen, are opposed. If these are their encouraging prospects, what must be their discouragements!

"Hitherto we have been obliged to speak of judgments. But in the midst of judgments the Lord has remembered mercy. The prospects of our Mission are encouraging. Already have the first fruits from among this heathen people been gathered in. At Tillipally, on the 22d of April last, the two children from the boarding-school, (Nathaniel Niles and Jordon Lodge,) were baptized, and received as members of the church of Christ. The circumstances attending their reception were interesting. There were five candidates for admission, of whom two were adults; viz. (besides the two above named,) Valu, a school-master, a man of high cast; Valen, a gardener, who is a Covia, or slave; and Porter, a boy in the boarding-school. Of all these, hopes had been for some time entertained, that they were fit subjects for receiving the ordinances, and meetings were held with them, for the purpose of instructing them in relation to a profession of Christianity, and to the persecutions which they might expect to experience. All of them appeared well. Six or eight days before the time appointed for their admission, the school-master came to brother Poor, in much trouble. The relations of his wife had come together, and resolved to separate her from him, if he did not relinquish his intention of being baptized. Under these circumstances, he did not know how to act. Brother Poor read and explained to him the rule laid down by the Apostle, 1 Cor. vii. 15. He appeared much interested in the subject, and expressed his resolution to make a profession of his faith. But, as the opposition increased, and his wife positively refusing to cook for him, he was at length induced to yield so far, as to request his baptism might be deferred. Valen, the other adult heathen, who is a man weak in mind, was intimidated by his master and relations, and induced to follow the school-master's example. The boy from the boarding-school, Porter, was excluded for the time, on account of some improprieties of conduct.

"As so many of the little number had failed, it was thought, on the Friday preceding the Sabbath, doubtful whether any would be received,

especially as Jordon, a boy of 17 years of age, was violently opposed by his mother. She came to brother Poor, on Saturday morning, overwhelmed with grief, saying that she should be forsaken by her friends, if her son was baptized, and that she would not consent to it. Brother Poor then stated the subject to her, and to her son, as it is presented in the Scriptures, and submitted it to him, whether he would be influenced by the authority of Christ, or by that of his mother. This was an affecting scene. It afforded a striking illustration of the words of our Saviour—'A man's foes shall be those of his own household.' Jordon went aside, and conversed with his mother on the subject, and told her that he was resolved to profess his faith in Christ. She told him he should never come into her house again. Jordon's father who was absent from home at this time, had previously given his consent that his son should be baptized.

"Soon after, Niles, aged 15 years, was received as a candidate for baptism, he went to his village, to acquaint his friends with what he was about to do. He took his sister alone, (who is the only near relation he has,) explained the subject to her, and obtained her consent. But when his other friends and neighbors understood the case, they were much displeased. They abused Niles, and said that his parents were fools for placing him under our care. His sister also became opposed to his being baptized."

MISSION AT RANGOON.

It seems that the missionary operations at this place have nearly terminated. The opposition from the government has lately greatly increased. Mr. Judson, who has all along remained there, with the exception of some temporary visits, in his last communication states:—

"The decided intolerance of government, and the bitter spirit which is rapidly gaining ground among all classes of people, have occasioned the zayat [place of public worship] to be quite deserted. At present, no one dares to come near me! and for me to go out into the streets, zayats, and pagodas, and proclaim a proscribed religion, would be the height of madness."

The Mission at Rangoon was commenced by Felix Cary, (son of "Dr." Cary, who has since turned a heathen,) and after continuing now upwards of twelve years, the whole number that have been brought to embrace Christianity, are only thirteen, agreeably to a late statement of Mrs. Judson.—[*Philadelphia Reformer*.]

REMARKS.

We invite the serious attention of all, over whose minds priestcraft has not spread so dark a mantle of delusion as to exclude any ray of light, to the above extracts. We are here informed of the "encouraging prospects," of two missions—one at Ceylon, and the other at Rangoon.—We ask

the reader to bear in mind too, that these are the Missionaries' own accounts of the success of their labours. The Mission at Rangoon is of long standing, more than twelve years, and according to their own statement *thirteen* natives have embraced Christianity. How many of these are *children*—how many of "*weak minds*"—how many have gone back again—or how many were *inveigled*, or *frightened*, to profess a faith, which they did not understand, we are not informed.—We need not advert to the notorious exaggerations in the statements, as to "*revivals*," and "*awakenings*," at home, in order to weaken the authority of the Missionary details, for they are weak enough in themselves. No one can doubt, however, but that they make the most of their labors. In more than twelve years, then, at the Rangoon Mission, *thirteen* persons have been proselyted; equal to *one* a year. What astonishing "*encouraging prospects*?"—But have not the Missionaries been employed in grubbing up the shrubbery, and breaking up the stony ground of this heathen soil, to prepare it for receiving the seed of the gospel, so that hereafter they may expect an abundant harvest? What says Mr. Judson? Does he speak of an expected crop from the seed that has been sown for twelve years? He says "*that the bitter spirit which is rapidly gaining ground among all classes of people, have occasioned the zayat [place of worship] to be quite deserted; at present no one dares to come near me, and to go out into the streets, &c. to proclaim a proscribed religion, would be the height of madness.*"—Such are the fruits of many years labour, and such the present prospects.—Mr. Judson, it seems, is about to leave the mission in despair, and if so, it cannot be doubted that in one year there will not a single vestige remain of twelve years labour, and the immense sum of money expended.

There is another fact connected with this Mission, deserving of notice. The business of proselyting is a trade, that the zealots of all religions carry on; and in this Missionary warfare, which is prosecuted against the Asiatics, the latter do not confine their exertions wholly to defensive war, but engage in offensive operations; and while the Missionaries are attempting to convert them to Christianity, they not only resist this, but attempt to convert the Missionaries to Brahmaism, and the founder of this Mission, the Rev. Mr. Carey, has actually been converted, and turned heathen.—The conversion of one reverend divine and learned Missionary, must certainly greatly outweigh the conversion of thirteen children and persons of weak minds.—At this Mission, therefore, it is evident the followers of Brahma have had greatly the advantage. This is not the only instance of the natives converting the Missionaries. The Rev. Mr. Adam, a Missionary from Scotland, and a very learned divine, has been converted by Ram Mohun Roy, a learned native, not to heathenism, but to Unitarianism.—A curious fact, that

the Missionaries who are sent to the East to convert the natives to *Christianity*, are taught by the natives, *what Christianity is!*

The Mission at Ceylon has not been of so long standing. It was opposed by the British government, at first, and expected to have been removed to the Coromandel coast; but in August last, information was received from the British, permitting it to remain. Here is two or more Missionaries, a printing press, a school, and it would seem a pretty formidable establishment.

It appears from the above account, that they have *scared* two boys, to be baptized, whom they had first enticed into their school, for the purposes of education.—Three others, of whom hopes were entertained, were withheld by their relations. They have, then, induced an orphan boy of 15 years of age, against the remonstrances of his sister and relatives; and another lad of 17, against the decided and violent opposition of his mother, to become baptized. These are the first fruits and triumphs of the Mission. Now can any one suppose that these converts *understand* any thing about Christianity, which they have professed; mere children, brought up too, in *heathenish darkness*, and without a knowledge of any language by means of which they could read the Scriptures? It would be preposterous to entertain any such idea!

But it is not for the purpose of examining the "*encouraging prospects*" of this Mission that we published the above account, or make any remarks upon it.—It is for a different object.

This account exhibits the *happy effects* of Missionary exertions, so far as they are *successful*, as it is called; or in other words, the effects of converting the natives. These effects, are, *breaking up families, wresting the child from the fond embrace of the distracted and agonizing mother, separating the husband from the wife, and driving the latter to frantic madness*—Now in the name of that Christian charity, which these Missionaries do not choose to carry with them, we wish to know, what religion there is in these things?

We wish to be informed, by what Scripture principle of morality, or rule of right, the Missionaries inveigle children away from their parents, and separate wives from their husbands? Is it a part of the morality of the gospel, that children should disobey their parents, and wives their husbands? St. Paul teaches a different doctrine. How then, can the Missionary be justified in baptizing children, not only against their will, but in direct *disobedience* to their parents? Are we to be told, that the rights and feelings of heathen parents are not to be respected? If this proposition is too barefaced to be advanced, then the injury is the same there as it would be here. What would a good Calvinist here, say, if Missionaries sent from India, or Turkey, should inveigle away his children, and induce them to embrace Brahmaism, or Mahometanism? Would he

not consider it the basest of all crimes—that he had been robbed of his child, and his child ruined? The Christian parent would think that if his child turned Mahometan, he was ruined for time and eternity. The Brahman thinks the same, of his child, who embraces Christianity, and hence the very idea fills him with horror.—The real injury in this life, is as much greater in the latter case, as the prejudices of the Hindoos are stronger than those of the Christian. If a Hindoo embraces Christianity he becomes at once degraded from his rank, deprived of his civil rights, and exposed to the most active persecution. No wonder then, that the parent is filled with horror at the idea of his child becoming a Christian. Let those, then, who claim the rights, and have the feelings of parents and husbands, respect these rights and feelings in others—even in the “poor heathen.”

Religious Inquirer.

HARTFORD, SATURDAY, JULY 6, 1822.

The Jews have no dealings with the Samaritans.

John iv. 9.

On a careful perusal of the Scriptures, and a critical observation of the feelings and disposition of people at the present day, we discover a remarkable coincidence, or similarity, in the character and conduct of the Jews, especially the sect called Pharisees, and the zealous professors of religion in our time.—The Jews prided themselves in their descent, as being the children of Abraham, and the immediate objects of God's mercy and love—despised all others, and would have no dealings with them. Therefore, when Jesus, meeting a woman of Samaria at Jacob's well, asked her for some water to drink, she was astonished, and made the inquiry—“How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? for the Jews have no dealings with the Samaritans.” Peter also, when he went to Cornelius, a Gentile, on entering the house, observed, “Ye know how that it is an unlawful thing for a man that is a Jew, to keep company with, or come unto one of another nation: but God hath shewed me that I should not call any man common or unclean.”

This exclusive spirit, which claims all blessings in time and in eternity, for itself—and treats others with contempt and disrespect in this life, and consigns them to endless sufferings in the next—is of long standing; and is accompanied with that haughtiness and pride which leads them to believe no one is fit to live but themselves—or worthy to enjoy any privilege in society. These people who in the days of the Saviour, claimed the possession of all the learning—all the talents—religion—moral virtues—and piety, and who prided themselves with having all the great men and rul-

ers with them; looked down with contempt upon Christ and his gospel; and when spoken to on the subject, would tauntingly inquire, “has any of the rulers believed on him?”—NO, none but the RABBLE. “This man receiveth sinners, and eateth with them.” “He is the friend of Publicans and sinners.”—In order to prevent the spreading of the gospel, among the people, the Pharisees used every means in their power to prevent their paying any attention to it, and for this purpose passed a law, that whosoever should believe should be turned out of the synagogue.

The same spirit prevails at the present day, and we could lay before our readers several instances, if it were necessary, in which people have been excommunicated for no other crime, than believing that God is good unto all, and that his tender mercies are over all his works. The most partial observer will easily perceive among the professors of religion at the present day, the same haughty tyrannical disposition that characterized the Jews—the same feelings of pride; and the idea of self-greatness, and goodness—which destroys all the urbanity of the gentleman, and causes them to lose sight of that common politeness so necessary to the existence of society; and also, the same disposition, to have no intercourse with those who bow not at the same shrine. Happy would it be for community, if these evils ended here; but this haughty imperious spirit, which claims all the joys of heaven for itself, labors to possess the power to control others, and by coercion to make them submit to their will. Should a man act independantly, and be disposed to enjoy his rights, and openly profess that system of religion which he sincerely believes—if he is a mechanic, he is threatened with the loss of employment—if in trade, his accounts are settled—“for the Jews will have no dealings with the Samaritans;”—the finger of scorn is pointed at him, and every opprobrious name is heaped upon him.

How different this conduct is, from that bright example set by the Saviour of the world. In him there was no guile. He was meek and lowly in heart—it did not injure the great and glorious cause of religion in which he was engaged, to speak even to a woman of Samaria—nor did it pollute him, or tarnish his character to show himself the friend of Publicans and sinners. No bitter revilings ever escaped his lips.—No spirit of persecution was ever justified by him, however much he suffered;—and when expiring on the Cross, instead of calling down VENGEANCE from heaven, as many modern CHRISTIANS do—He meekly prayed for his enemies, saying, “Father, forgive them, for they know not what they do.”

From the gross ignorance that rested on the mind, the Jew said Jerusalem is the proper and only place of worship—the Samaritan confined his God to Mount Gerezim, saying, here ought men to worship.—But what said the Saviour in reply to the woman, who inquired, which is the proper

place? "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.—God is a spirit, and they that worship him must worship in spirit and in truth." Many at the present day judge as erroneously, as did both Jews and Samaritans. One says, you must be a Calvinist, to be a good man.—Another, a Churchman.—A third, a Baptist, or a Methodist.—And you must worship thus, or so—or God will not hear you. One says you must worship at Jerusalem—the other says, Samaria. While this spirit is kept up, "The Jews will have no dealings with the Samaritans."—But we trust that delusions are passing away—and with them that cruel and unchristian spirit that is the cause of all the contention in our world, and that the time is coming when men will worship in spirit and in truth. God is LOVE.—His spirit which cleanses and purifies the soul, is LOVE.—His religion is LOVE—and they that worship God, must worship in LOVE, and in truth; and when men can thus worship, all false reports—misrepresentations—chicanery and deceit—and ill will, and evil speaking, will be done away. Truth and honesty will prevail; we shall live in love, and every man will speak the truth to his neighbor.

We are sorry to learn from many of our subscribers at a distance, that they do not receive their papers regularly. Nos. often miscarry, and we are frequently called upon to supply them. It is out of our power to account for these failures. If a No. occasionally miscarried, it would not be surprising, considering the number we distribute, and the distance many have to go. But some of our subscribers lose several Nos. in succession. We are unwilling to lay it to any improper feelings, or management in any of the officers in the Post-Office Department—although one of our correspondents suggests, that "there may be some TOTAL DEPRAVITY Post-Masters, or Clerks, on the rout." We sincerely hope, that those who are entrusted with those departments, possess too much honor, whatever may be their religious creeds, or opinions, to purloin and destroy the paper, as it passes through their hands.—We however sometimes feel at a loss how to judge of men and things, for while charity calls for the most favorable construction, and whispers to us to think no evil; yet men have got into such a strange notion—that they are serving God and the cause of religion, by actions which are in direct opposition to the laws of honor and righteousness—that it is difficult, at times, to yield to her dictates. We, however, cherish the belief, that unavoidable accidents prevent the arrival of the paper, and when this happens, we will cheerfully remedy the difficulty, on due notice, POST PAID.

ANECDOTE.

There was a certain widow who had long been attached to the doctrine of Calvinism. With her, lived her only son, whose fortune it was to believe in the doctrine of Universal Restoration. This displeased his dear mother very much. She often reprimanded him for his belief, and for reading those books, which treat upon the doctrine. At length, it so happened, that the young man came home late one evening, after his mother had retired, but was not asleep. He takes down the New Testament, and reads the passage which you will find in Romans viii. 38, 39, at which the old lady very sternly replied, Jonathan, I am very sorry to find you always reading the Universalist books. Destroy that book and go to bed, or that will destroy you. To which Jonathan replied; Mother, it is the only Testament we have in the house—I don't like to destroy it. Oh! said the old lady, it sounded so much like those plaguey books, I really thought it was one of them.

[Chris. Repository.]

Extract.—He that cannot contract his mind, as well as dilate it, wants one great talent in life.

POETRY.

THE TEAR OF GRATITUDE.

[By S. Woodworth.]

There is a gem more pearly bright,
More dear to mercy's eye,
Than love's sweet star, whose mellow light
First cheers the evening sky;
A liquid pearl, that glitters where
No sorrows now intrude,
A richer gem than monarch's wear,
The tear of gratitude.

But ne'er shall narrow love of self
Invite this tribute forth,
Nor can the sordid slave of pelf
Appreciate its worth;
But ye, who soothe the widow's woe,
And give the orphan food,
For you this liquid pearl shall flow,
The tear of gratitude.

Ye who but slake an infant's thirst,
In Heavenly Mercy's name,
Or proffer Penury a crust,
The sweet reward may claim:
"Then while you rove life's sunny banks,
With sweetest flowret strew'd,
Still may you claim the widow's thanks,
The orphan's gratitude."

THE CORNER STONE,

Of the First Universalist Meeting-House, now erecting in Westminster-street, was laid with the usual ceremonies on Monday forenoon last, in the presence of a large concourse of attentive spectators of both sexes.—There had been copious showers of rain the preceding evening, and the day was unusually pleasant. The exercises were—a Hymn by the choir of the Society; an Address, by the Rev. Mr. Mace, Minister of the Society; Prayer by the Rev. Mr. Kilham, of Attleborough; Hymn, and Benediction.

The Address of Mr. Mace, is generally spoken of in terms of high commendation. The prayer was fervent and devout. The performances by the singing choir, vocal and instrumental, were excellent. It was gratifying to the liberal feelings of the numerous auditors to observe upon the platform, several of the most respectable officiating Clergymen of this town, of different denominations, witnessing the solemnities of the occasion. In the corner stone was deposited a Silver Plate, on which was engraved by Mr. Henry Thornton, the following inscription:

"The First Universalist Society in Providence, was incorporated by an act of the General Assembly of the state of Rhode-Island, at their October session, 1821. The corner stone of this edifice, designed for the service of Almighty God, through his Son Jesus Christ, was laid by the Rev. FAYETTE MACE, on the 3d day of June, A. D. 1822.—JOHN H. GREENE, Architect; CALEB MOSHER, ZACHARIAH CHAFFEE, Joint Master Builders. "The Lord reigneth, let the earth rejoice." Psalm xcvi. 1.

Providence Paper.

For Sale at this Office.

A Sermon on the Sin against the Holy Ghost, delivered in the city of Albany, by the Rev. G. B. Lisher, from Mat. xii. 31, 32.

—ALSO—

A discourse, delivered by the Rev. David Pickering, in the City of Hudson, being a reply to a FRIEND, who undertook to refute the doctrine of Universal Salvation.

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